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Northwest Band Shoshone Nation

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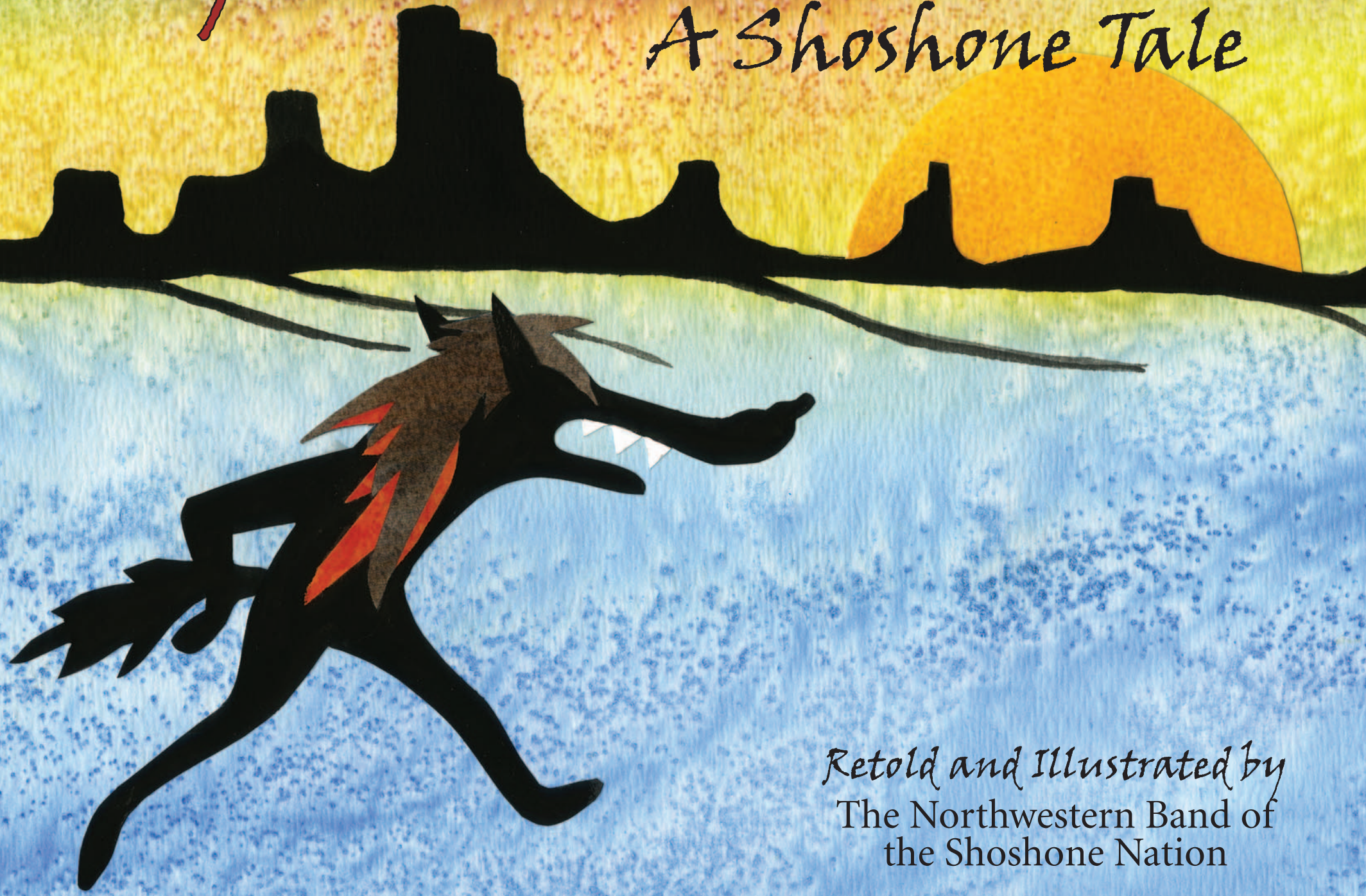
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Coyote Steals Fire

A Shoshone Tale



Retold and Illustrated by
The Northwestern Band of
the Shoshone Nation





Cooper



Amanda



Alyssa





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A Shoshone Tale



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Utah State
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Logan, Utah

Every winter, Grandmother came to the *Moson Kahni* valley to gather with her people. There were hot springs here, and fish, game, and plenty of shelter. It was the old ones' time.



Grandmother was a storyteller.

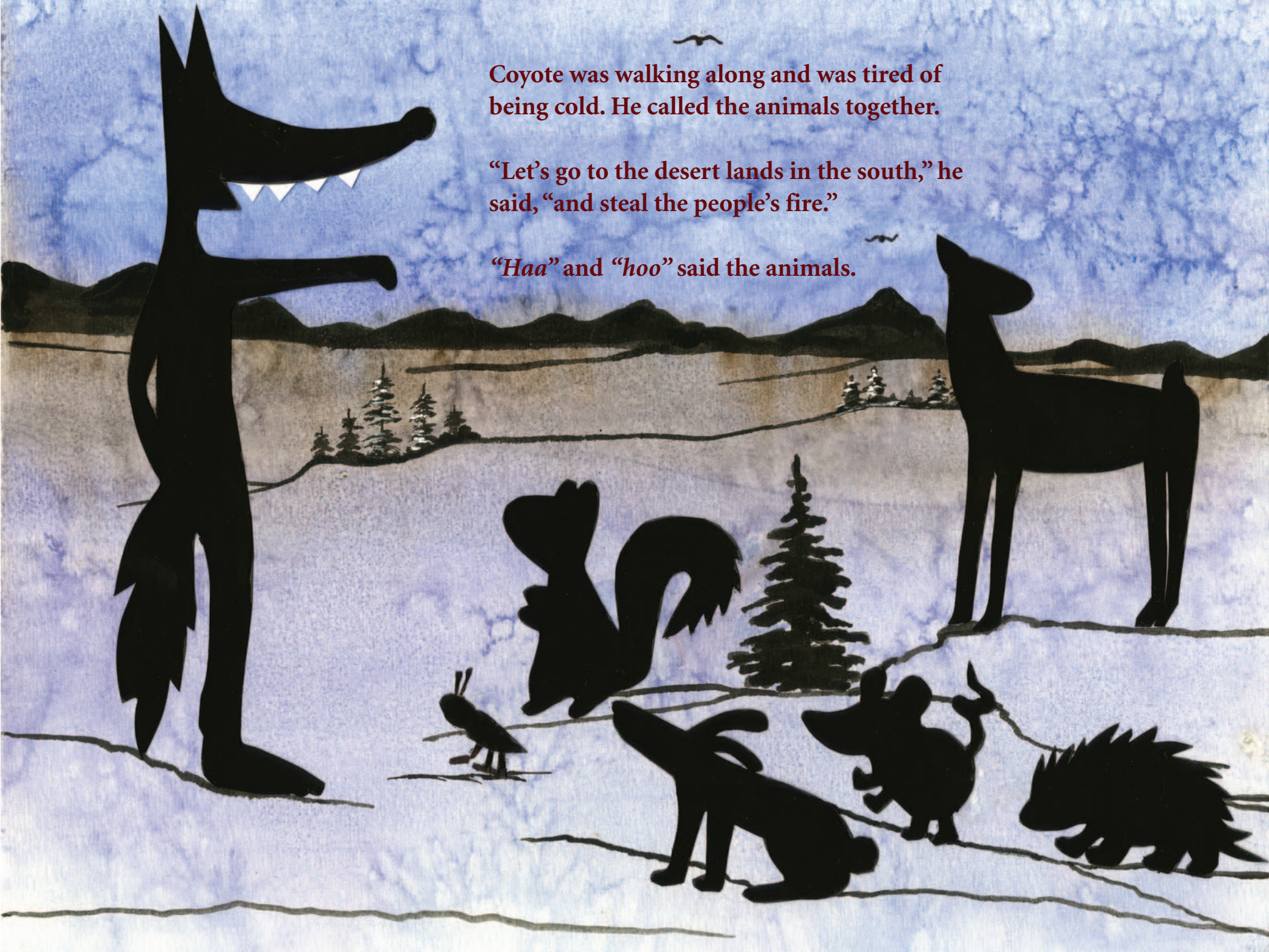
“Grandmother, tell us how *Itsappe*—Old Coyote—stole fire!”

“Oh, that’s a good story. But remember, if you fall asleep during the story, we all go to bed.”

“*Haa*” and “*hoo*,” agreed the children.





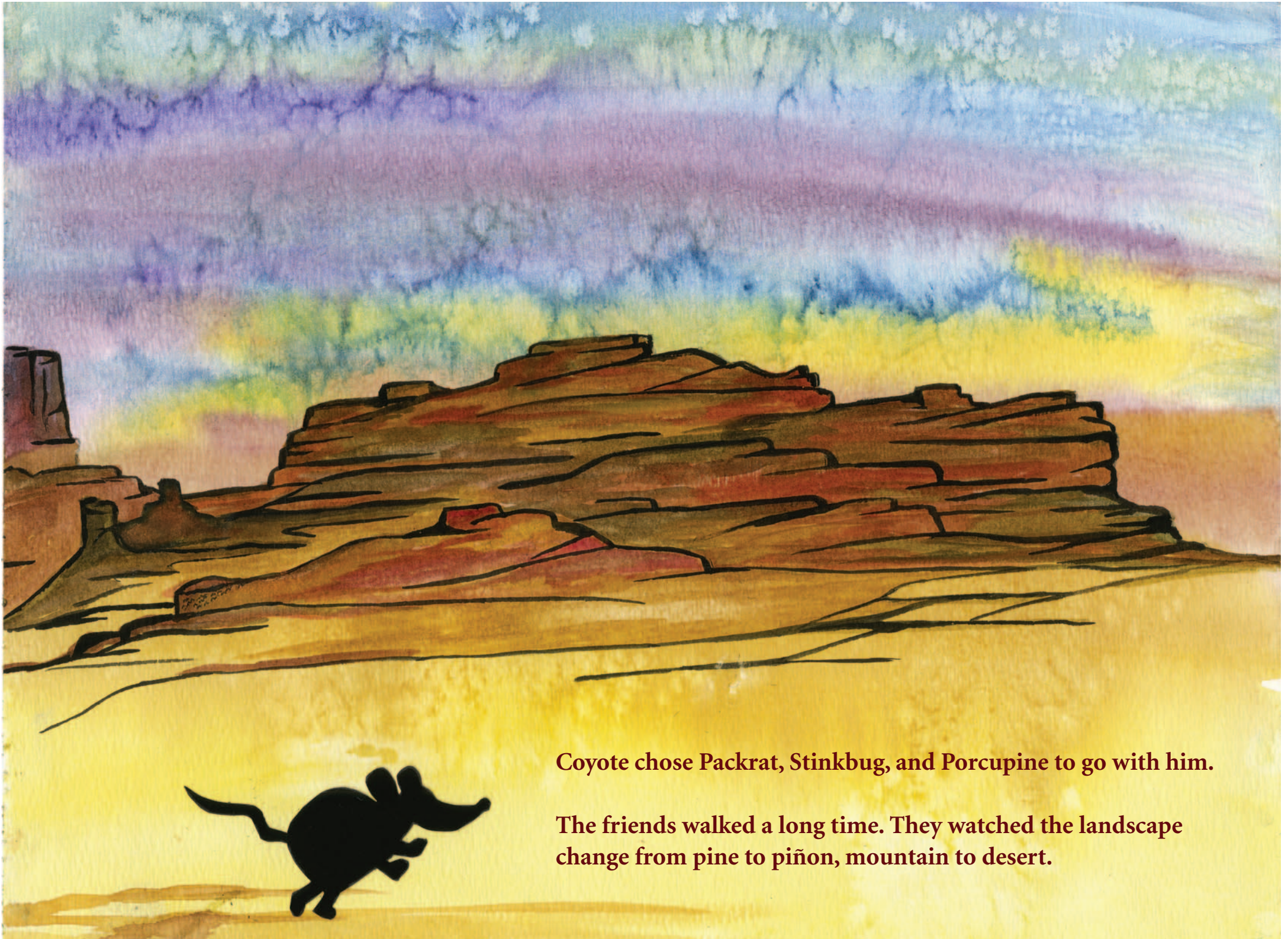


Coyote was walking along and was tired of being cold. He called the animals together.

“Let’s go to the desert lands in the south,” he said, “and steal the people’s fire.”

“*Haa*” and “*hoo*” said the animals.

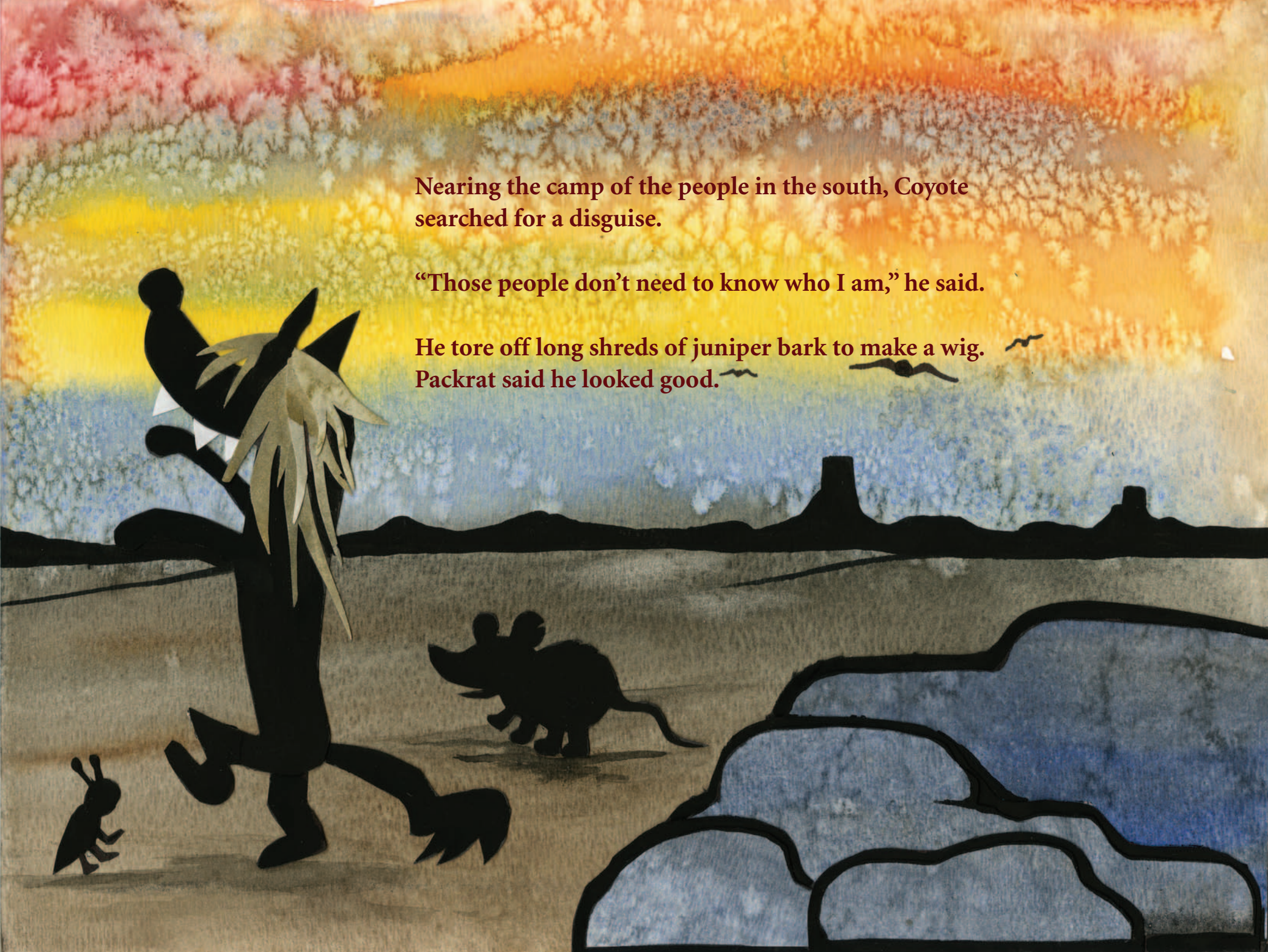




Coyote chose Packrat, Stinkbug, and Porcupine to go with him.

The friends walked a long time. They watched the landscape change from pine to piñon, mountain to desert.





Nearing the camp of the people in the south, Coyote
searched for a disguise.

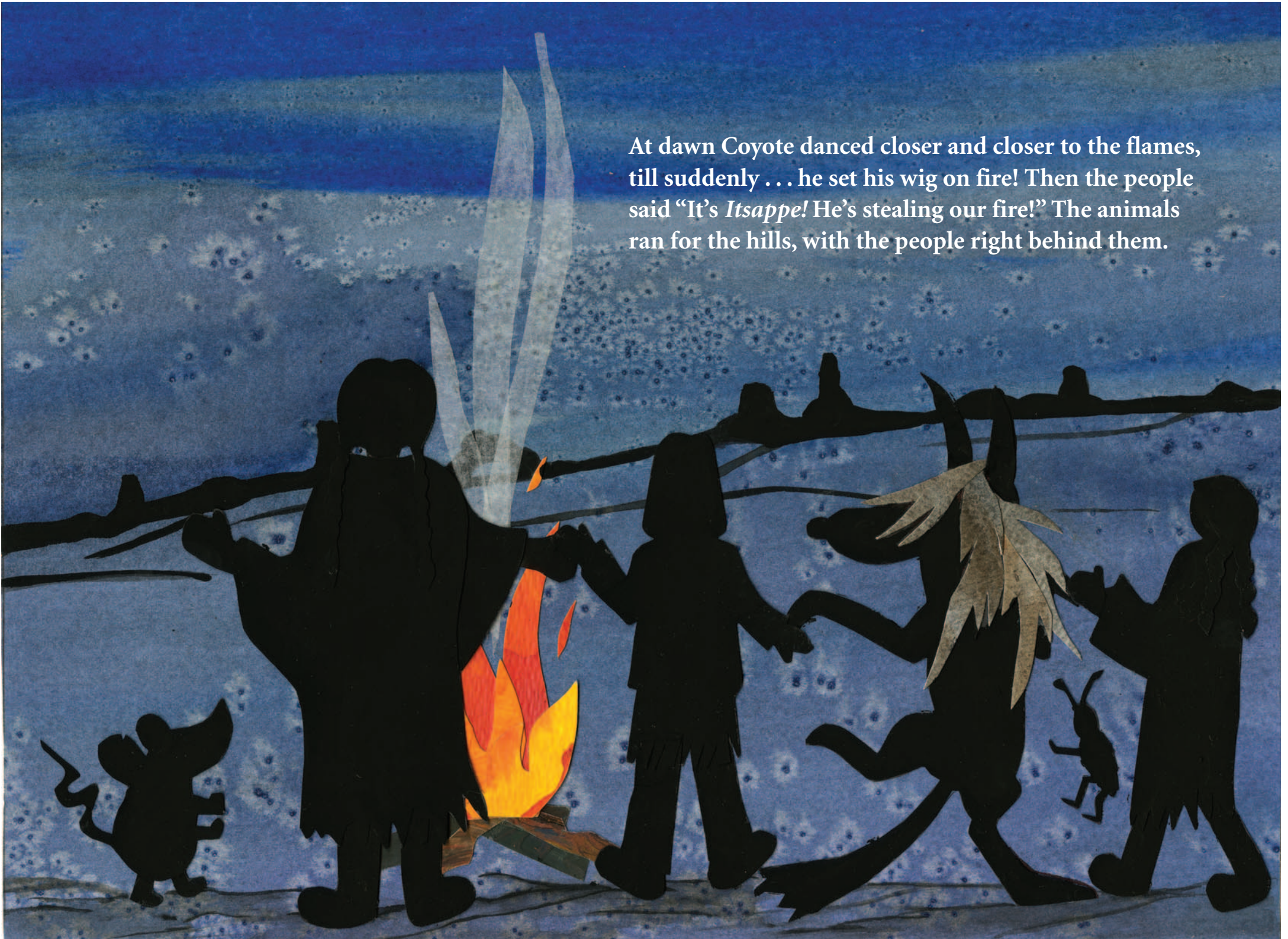
“Those people don’t need to know who I am,” he said.

He tore off long shreds of juniper bark to make a wig.
Packrat said he looked good.

They found the people dancing the round dance, so Coyote and his partners happily joined in. The girls thought Coyote was handsome in his wig, and that Porcupine's quill dress was very pretty. Stinkbug jumped up and down to impress them, but they didn't think he was good looking. They danced all night.



At dawn Coyote danced closer and closer to the flames,
till suddenly . . . he set his wig on fire! Then the people
said “It’s *Itsappe*! He’s stealing our fire!” The animals
ran for the hills, with the people right behind them.



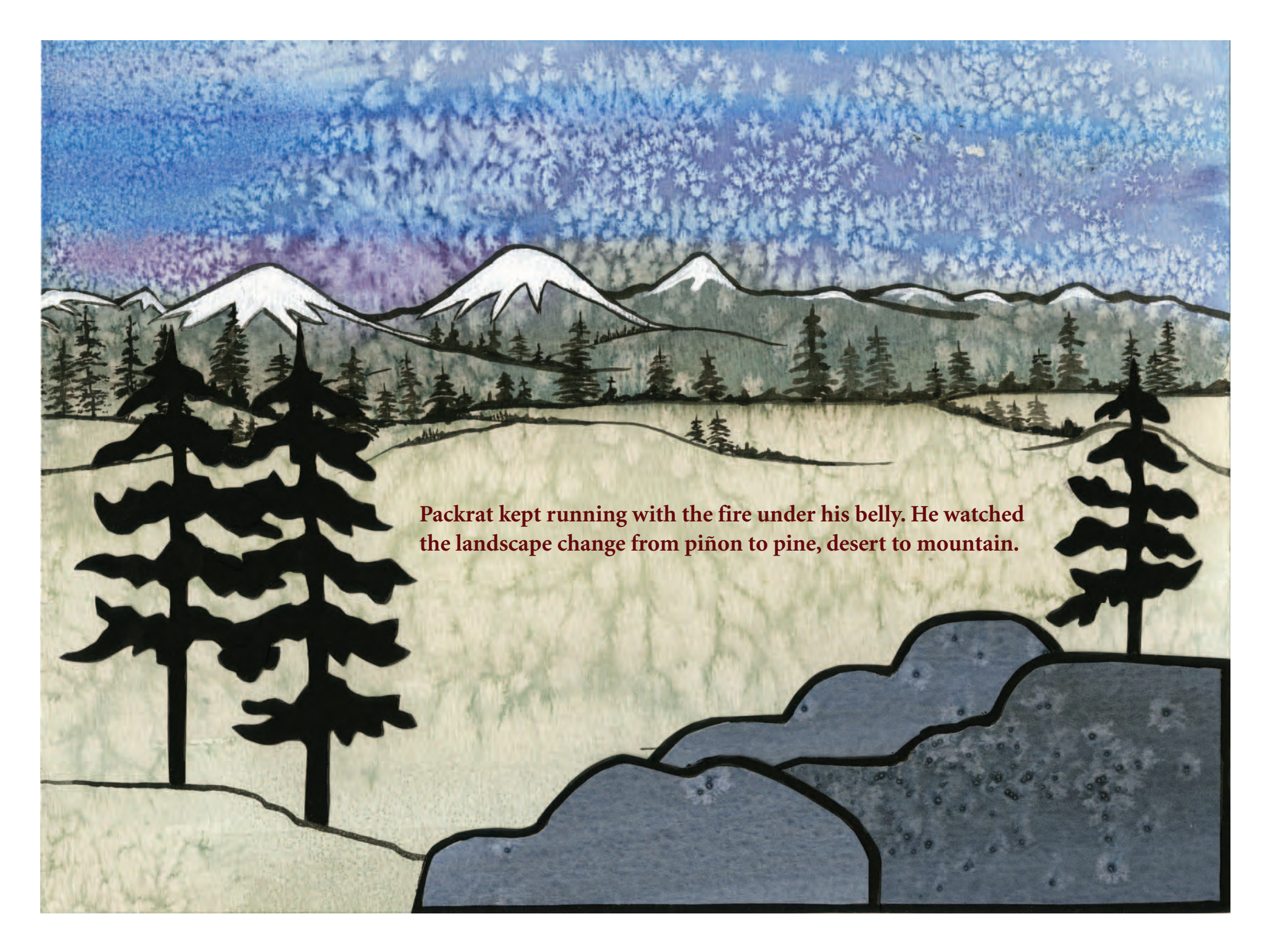
First they caught the slow ones—Stinkbug and Porcupine.
Packrat and Coyote ran and ran, but the people followed fast.



When he couldn't run one more step, Coyote tossed the burning wig to Packrat. Then the people caught Coyote.

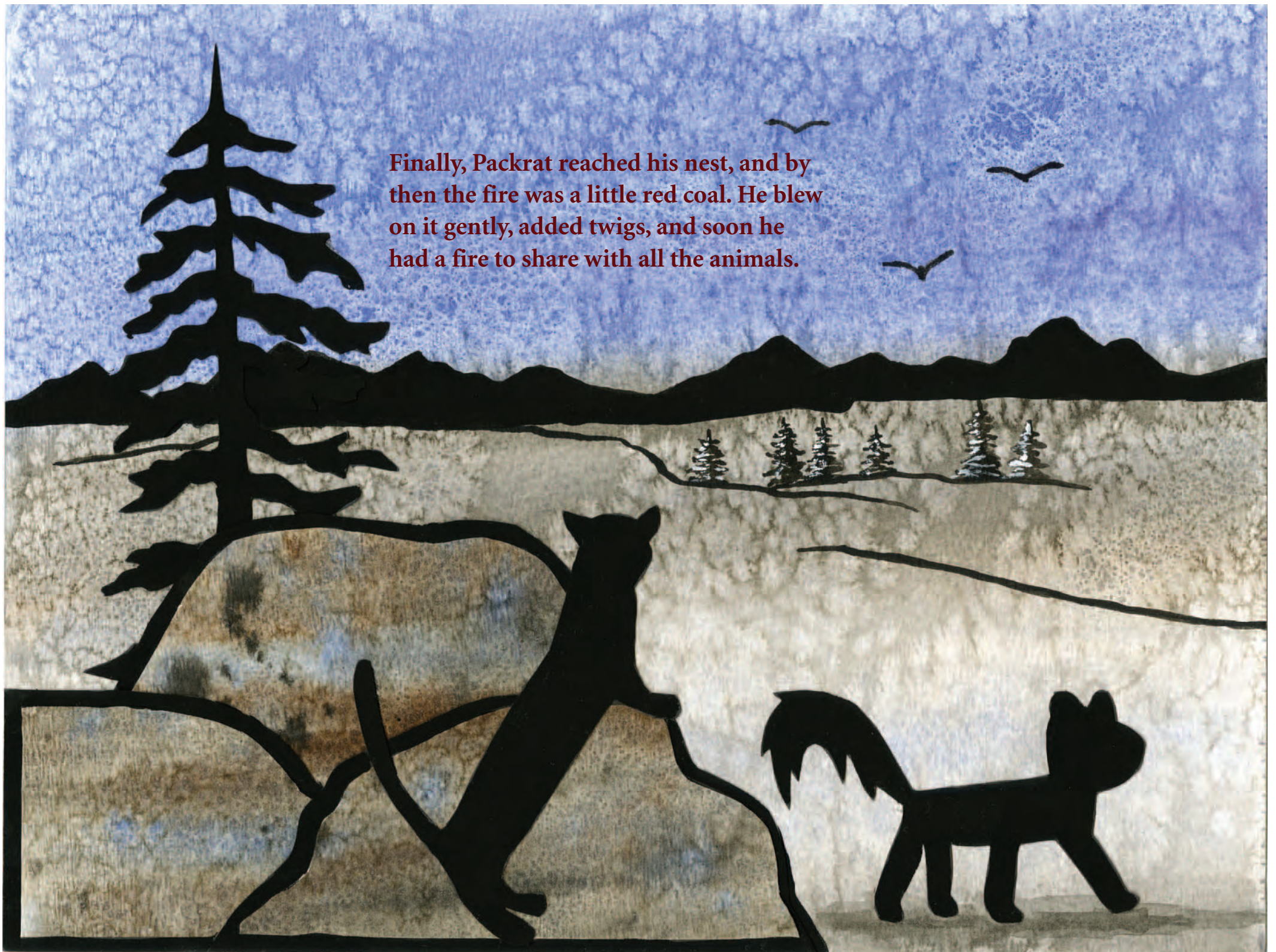






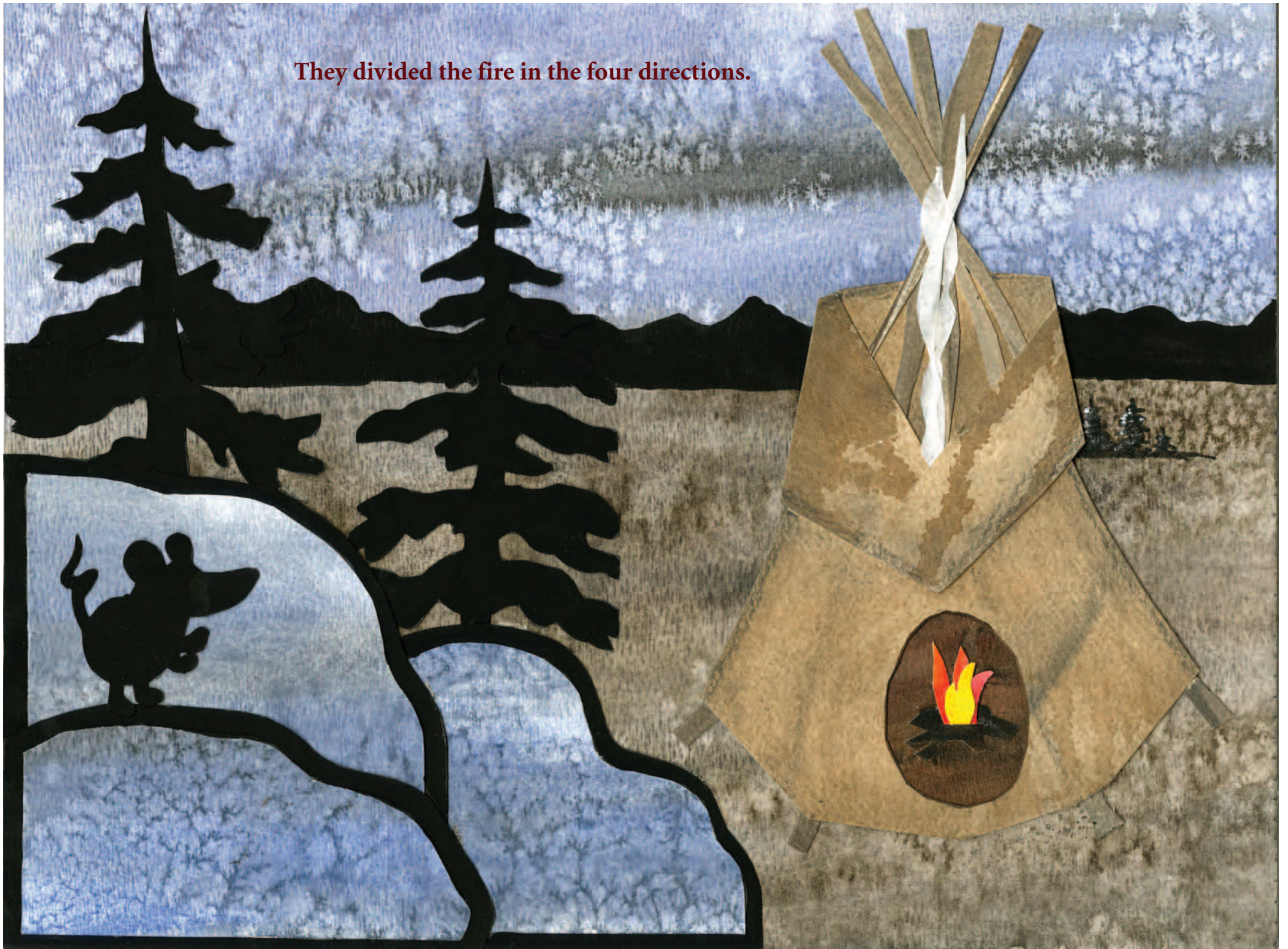
Packrat kept running with the fire under his belly. He watched the landscape change from piñon to pine, desert to mountain.

Finally, Packrat reached his nest, and by then the fire was a little red coal. He blew on it gently, added twigs, and soon he had a fire to share with all the animals.





They divided the fire in the four directions.





“Is everyone still awake?”

“Haa” and “hoo.”

*“Kaan kwaisi yukwamitto’i,” Grandmother
said. “That’s the end of the story.”*





History, Culture, and Traditions of the Northwestern Shoshone

Coyote Steals Fire is a traditional story that has been handed down for many generations among the So-so-goi people. You may have heard other stories about Coyote tricking someone, or getting tricked himself. Many Native American nations have a story like this one about Coyote bringing fire. One thing it shows us is that animals and humans have common needs, and that we can benefit each other—even though we also compete sometimes.

Early History

BY MAE PARRY

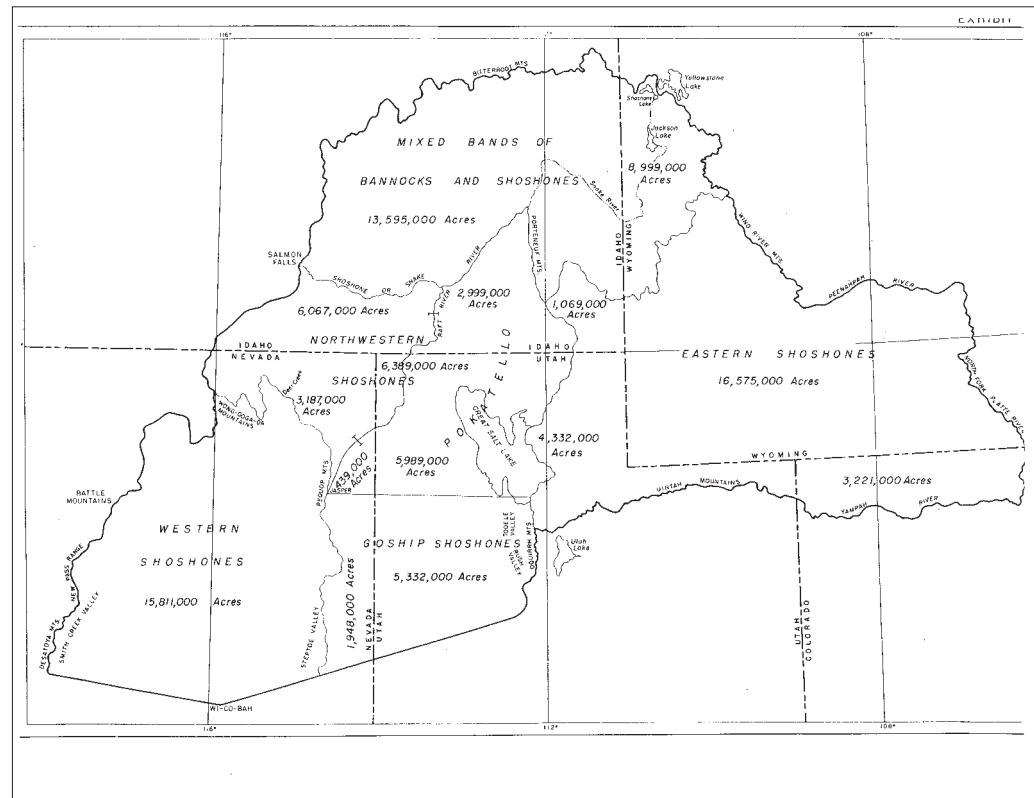
The Shoshone, Paiute, Bannock, and Ute people are related, and call themselves *Newe* or *Neme* (the People). Prior to contact with Europeans, the Newe groups formed small extended-family groupings that traveled extensively as semi-nomadic hunter-gatherers to survive in the harsh environment of the Great Basin desert. Horses, guns, white contact, and disease destroyed this social organization, resulting in more formal tribal identities and band loyalties. Pre-contact



Bear River Massacre site. Photo by Holli Zollinger and Tamara Zollinger.

identities did exist to some extent according to the influence of horse ownership and resource use. What became the Northwestern Shoshone band was a part of those groups who had traveled largely on foot in a delicate balance of living off the land. The expression *So-so-goi* means “those who travel on foot.” The old ones called the Shoshone by that name. When horses became available, the *So-so-goi* joined the mounted hunting groups in annual harvests.

The Northwestern Shoshone traveled with the changing season. They looked upon the earth not just as a place to live; in fact, they called the earth their mother—she was



Aboriginal territory of the Shoshone. Map courtesy of the Indian Claims Commission.

the provider of all they needed for their livelihood. The mountains, streams, and plains stood forever, they said, and the seasons walked around annually. The So-so-goi believed all things came from Mother Earth.

In the early autumn, the Northwestern Shoshone moved into the region near what is now Salmon, Idaho, to fish. They caught salmon and dried them for winter use. After fishing was over, they moved into western Wyoming to hunt for buffalo, elk, deer, moose, and antelope. It was very important to get the big game, for it meant feast or famine. It also meant clothing and shelter for them.

In the spring and summer, the Northwestern band traveled around southern Idaho and throughout Utah. During these months, they spent their time gathering seeds, roots, and berries and socializing with each other. This was the time when women talked about the latest happenings of the tribe. Late summer was root digging time and smaller-game hunting time. Around late October, the band moved into western Utah and parts of Nevada for the annual gathering of pine nuts. The nutrient-rich nuts were an important part of the Shoshone diet. They could be ground up into meal for mush (cereal) or roasted and eaten as a dessert or snack.

The area around what is now called Franklin and Preston, Idaho, was a permanent wintering home of the Northwestern Shoshone. It was known as *Moson Kahni*, which means Home of the Lungs. The rocks in the area looked sponge-like and made the Shoshone think of lungs. In this area and the rest of Cache Valley were natural places for the Indians to make their homes. The land along the Bear River was in a natural depression with lots of willows and brush, which they could use. Hot springs were plentiful as were fish and wild game. Willows and brush served as wind and snow breaks during the winter months.



Pictographs from the Wellsville Mountain Range, Box Elder County, Utah.



Significant Events in Modern Northwestern Shoshone History



Northwestern Shoshone planting potatoes, Washakie, Utah 1937. Picture courtesy of Mae Perry.



Reflection on the Bear River near site where soldiers massacred a Northwestern Shoshone village. Photo by Holli Zollinger.

Fur Trappers Arrival: As early as 1810, the fur trade between the American states and Europe brought trappers to Northwestern Shoshone territory. This began the So-so-goi's first extended exposure to non-native culture.

Pioneer Movement: The presence of non-native culture in Shoshone territory increased significantly as settlers started moving west along the Oregon Trail in the 1840s. These settlers were primarily Americans, moving from the States in the East to claim the land and gold in Oregon, California, and other parts of the West. Some of them migrated to escape religious or political persecution, and some came to find work in new timber, mining, and railroad industries as they were established.

Bear River Massacre: On January 29, 1863, U.S. Army Colonel Patrick E. Connor and a group of California volunteers, with Utah Mormon guides, attacked the Northwestern Shoshone at their winter campsite along the Bear River, killing up to 300 people, including Chief Bear Hunter and Chief Lehi, and many women and children. The army said this attack was necessary because of Shoshone raids against prospectors and immigrants traveling through the area. These raids, however, had been conducted by a different band of Shoshone.

Conversion to Mormonism: The Northwestern Shoshone appealed to Mormon leader Brigham Young after years of struggle to recover from the massacre. Brigham Young sent George W. Hill, in the capacity of missionary, to aid them. The band, under their leaders Sagwitch and Sanpitch, decided that joining the Mormon church might be the only way to keep from being driven out of their homelands and onto a reservation. By August 1875, over 600 Northwestern Shoshones had been baptized.

Corinne Settlement: A site near Corinne, Utah, was in 1875 the first permanent home for the Northwestern Shoshone. Forced to give up their nomadic lifestyle, they started learning how to farm, under the guidance of George W. Hill. Many white citizens of Corinne, however, were fearful of a Mormon-Indian alliance, and after wild rumors were started, they called for army protection. The army forced the Shoshones to leave the area, abandoning their new farms and crops.

Homesteading: Beginning in the spring of 1876 and continuing into the 1880s some Northwestern Shoshones applied for land in Box Elder County, Utah, under the Homestead Act. Most of these lots were later sold by the applicants or their heirs.

Washakie: Desperately in search of a place to settle, the Northwestern Shoshone did not want to move very far from their beloved Bear River. With the help of George W. Hill, they moved onto a farm paid for by the LDS Church, near modern-day Plymouth, Utah. It became a vital and thriving community and lasted until 1960. This place was named in honor of Chief Washakie.

Washakie Day School: The Washakie Day School was established in 1882. The Northwestern Shoshone had learned early on that formal education was important for their children if they were to succeed in the new world that white settlement had brought to the area.

World War II: Many members of the Washakie community left during World War II. Some members went to work in the defense industries, and others went to war. For some, it was a chance to see the world; for others, a chance to improve their lives with a steady income. Native Americans from all over the U.S. fought bravely for the country.

Washakie Farm Sold: On November 24, 1960, the LDS Church sold the Washakie Farm. The Northwestern Shoshone had believed that the farm belonged to them, but they were told, to their surprise, that the church had never formally transferred ownership to them. Today, the Northwestern Shoshone own 180 acres of the land close to the original Washakie settlement. They have a sacred burial site there, but no tribal members currently live there.

Federal Recognition: On April 29, 1987 the Northwestern Band of the Shoshone Nation became a federally recognized tribe, separate from other bands of Shoshones.

Massacre Site Saved: On March 24, 2003, with the help of the Trust for Public Land Tribal Lands Program, and the American West Heritage Center in Wellsville, Utah, twenty-six acres of the Bear River Massacre site were donated back to the Northwestern Band of the Shoshone Nation.



Washakie Day School, Washakie, Utah 1937. Photo courtesy of Mae Perry.



Descendents of the Northwestern Band of the Shoshone Nation gather on the newly saved Bear River Massacre site. Photo by Phil Shermeister.

Naraya Song 72

♩ = ca. 100 (8th verse)

Wa - sü - pit n - du - an - zi wū - mi - ha - gwai - nē,

Wa - sü - pit n - du - an - zi wū - mi - ha - gwai - nē. Wa - sü - pit n - du - an - zi bi - ya, Wa - sü - pit n - du - an - zi bi - ya.

Pitches
Tonic: D? or A?

Wasüpi-t n-dua-n-zi wūmihagwainē,
Game animals offspring-(d.a.s.) keeps trying, but can't quite catch up,

Wasüpi-t n-dua-n-zi wūmihagwainē.
Game animals offspring-(d.a.s.) keeps trying, but can't quite catch up.

Wasüpi-t n-dua-n-zi ?biya,
Game animals offspring-(d.a.s.) ?mother/big,

Wasüpi-t n-dua-n-zi ?biya.
Game animals offspring-(d.a.s.) ?mother/big.

Emily Hill
Dorothy Tappay

From Judith Vander, *Songprints: The Musical Experience of Five Shoshone Women* (1996). Courtesy of University of Illinois Press.



Bear River and mountains from near the Bear River massacre site. Photo by Tamara Zollinger.

Culture, Tradition and Education

The Northwestern Band of the Shoshone Nation honor and preserve their traditional cultural heritage. They also place importance on education as a tool for success in the modern world. These values are reflected in four projects the Northwestern Band is currently working on at their tribal center in Brigham City, Utah.

Singing Project: The Northwestern Shoshone are learning traditional Great Basin poetry songs called *Shoshone Huvia*, which are the songs their grandmothers and grandfathers sang long ago. To better understand the songs, tribal members participate in field trips to ancestral places. They observe and learn about the native plants, animals, mountains, rivers, and sky, which inspired their ancestors to sing. Northwestern Shoshone elders help guide and inform this activity.

Library Project: The library of the Northwestern Band of the Shoshone Nation serves two purposes: to encourage literacy among tribal members of all ages and to be a repository of Native American cultural knowledge. The library's collection focuses on Native American contemporary literature, poetry, art, traditional stories and song, history, cultural traditions and arts, and modern social issues.

Shoshone Language Revitalization and Maintenance Project: The primary objective of this project is to generate previously unavailable documentation of the Shoshone language by describing and analyzing the dialect of Shoshone most closely associated with the Northwestern Band of the Shoshone Nation. The language is considered endangered, because the younger generations are no longer acquiring the language.

The project is thus urgently needed before the last fluent speakers are no longer available to pass on their knowledge. Dr. Mauricio J. Mixco (Project Director) and Marianna Di Paolo are the principal investigators on this project.

Beading Project: By meeting once a week for beading class, the Northwestern Shoshone want to preserve the aesthetic heritage of their tribe. During class, they enjoy associating with each other and teaching the younger members how to make beautiful traditional adornments.



University of Utah linguist Dr. Mauricio J. Mixco stands by tribal elders Helen Timbimboo and Leland Pubigee. Photo courtesy of Heidi Francom.



Logo of the Northwestern Band of the Shoshone.



Shoshone handcrafted items dating back to 1908. Photo courtesy of Mae Perry.

Listener's Guide to the *Coyote Steals Fire* CD

Itsappe Kuna Tetekkappeha—How Coyote Stole Fire

As told by Helen Timbimboo, Northwestern Shoshone Elder

Listen for these Shoshone words in the story:

Kakuttsi	Grandmother storyteller
Itsappe	Coyote
Pisuppeha	Stinkbug
Pia Po'naiha	Packrat
Yehnettsi	Porcupine
Waseppitte	Four-legged game animals
Painkwaih	Fish
Kuna waihyatteki	Fire started burning
Kaan kwaisi yukwamitto'i	That's the end of the story. (The rat's tail broke off!)

Translated into English by Leland Pubigee and Helen Timbimboo,
transcribed and analyzed by Mauricio J. Mixco.

[1] Oyon tommo, uten kakuttsi, nemema'i pite'i'yu sukkuh *Moson Kahni(ka)*; mai tan tepinihakkankka(n). [2] Saikka neme ukkuh soon noopitehkanku. [3] Okkuh utii pitei'hkwa(n), sute(n) wihnu, tukkumpai(n)te(n). [4] Saite(n) eteihpaa okkuhte to'ihkante(n). [5] Aiten wihnu teasen uten waseppe teasen uten tekkata'i tan tukkumpaikante(n), ukkuh hinni nuun painkwa'ihnten, nanah semme, nanah semme uten tekaita'i uten tekkata'i. [6] Himpeh teasen, penka uteen nahata'i'yu. [7] Hinna saite(n) sehapi ukkuh tukkumpaikante(n), usen wihnu. [8] Neme sukka wettenkahninai'yu. [9] Suten wihnu, saiten tsuttsukkuttsiaenee, oyonse(n) ukkuh pitekkan. [10] Suten wihnu, uten kakuttsi uten ta hututtsi, semmai utii niikwi: "ekittsi sikkiah yeikkate(n), tammen natekwihkanta'i" mai. [11] "Haa!" mai. [12] Suten wihnu, ute(n) hututtsi, "Itsappe katehi natekwinkanta'i," mai utii niikwi. [13] "Sukka, Itsappe pe wa'ihku un kuna un tetekkappeha," mai. [14] Suten wihnu, "Haa! teteippete(n) niweneh! Utentsa nemme nanankasuankanna!" mai. [15] Suten wihnu, semmai utii niikwi: "Maikku pemme u nasentamahkante(n)! Hakka nuu(n) emmemantihkante(n) eppeihkwakka(n), suten tamme(n) natekwinnappe sukkuse(n) wennekunta'i!" mai, utii niikwi. [16] Tamme supai oyonse(n) kwapikunta'i; tammen natekwinnappemaahkanta'i," mai, utii kakuttsi, utii niikwinnu, [17] "Haa tuku! Hoo tuku!" mai; sute(n) teteippete(n) niweneh, "Usen peaisen!" pemme ukkuh niweneh; "tsaan" u nimmeennu.

[1] Every winter, mother's mother would come with the people there to *Moso's House*; that's what they called it. (name for some hot springs in S. Idaho, near the Bear River Massacre Site). [2] A lot of these people would move to camp there. [3] When they came to visit, there were many people there. [4] There were a hot springs gushing forth there. [5] There was a lot of game of all kinds, such as fish, to hunt and eat them all, all of them (were eaten). [6] It was also where they would usually (set up their shelters.) [7] There were lots of willows there; that's what they were. [8] So, people would build (willow branch) shelters. [9] So then, those elders, all of them would come there. [10] Then, their beloved Maternal and Paternal Grandmothers, said: "This evening we'll tell stories!" [11] "Yes!" said the kids. [12] So, their Paternal Grandmother then told them, "We'll tell a story about Coyote!" [13] "About how Coyote stole fire," she said. [14] So the kids said, "Yes! That's what we'd really love to hear!" they said. [15] "So, from now on, remember this! Whoever among you goes to sleep, our story will stop right then!" she said to them. [16] "We'll all go to bed then! We will end the storytelling," their revered Maternal Grandmother told them. [17] "Yes, Fine! Alright! It's got to be (that way)," the kids replied; "that's how it is!" They answered, "Good!"

[18] “Nuun nemme maikku, pemme natekwinaappe sukka oyokuse (sikka yeikka, nemme u nanankahkanna!” [19] Pemme “haa!” mai; niwenekkita’i, mai . . . [20] Suten wihnu, Itsappe, sottun, tan mi’ate(n), mi’ate(n), wihnu . . . [21] Uteekate mi’ate(n),...tsai natakkwayapitekwa(n); wihnu, kwayapitekwa(n). [22] Suten wihnu, semme tapai suten sukka oyokus waseppitta pemme wetteno’okkinnu. [23] Utii nitto’okkittse wihnu, semmai utii niikwi: “Tamme saipu sokoyu’aih sokopai mi’ata’i,” mai utii niweneh. [24] “Saipun tamme mi’ase tamme wihnu, suten nemenee sokkuhte kunai kottohka(n); nemme sukkatsa suankante(n).” [25] “Tammen sukka, uten kunai tettekka’ti” mai suten, Itsappe yekkw. [26] “Haa!” mai niikwi, suten pemme waseppenee, u nanankahkanten!” u niikwinnu. “Haa! Tuku ma’i!” [27] Suten wihnu, Itsappe sukka himpeha nimmapitsi’aka(n); oyokus wasepitta nitto’opitten, [28] Suten wihnu, u sukka himpeha wihnu nimmapitsi’annu, himpeha, Pia Po’naiha, teasen wihnu Pisuppeha, teasen Yehnettsiha; sukka oyokuse suten nimmapitsi’annu. [29] Usen wihnu, uma’i mi’ata’ikante(n) saipunten, yu’ahsokkokate(n). [30] Suten wihnu, uten haintseh utema’i mi’ate(n). [31] Utema’i mananku mi’annu. [32] Saikka wihnu soko puimi’a. [33] Saiten pettun mi’annu nanah antappe nahapitekwan. [34] Nanah antappe nahapitekwa(n)! [35] Suten wihnu, aikka toyakapa pemmen pe pitehkwenku. [36] Toyakapa pemme pitehkwenku, suten teasen aikka, kai hinna ukkuh wihnu hannika(n). [37] Aiten nanah semme taka . . . kai hinna penka namaseankeppekwai napuinten. [38] Suittinka wihnu pemme mi’anoo [39] Sukkuh wihnu utii kattaihkanku, utii kottohkanku, nemeneeka pitehkwenku. [40] Saiten wihnu yu’ahsokkohka suten neme naakka(n) [41] Suten wihnu, Itsappe, tunnaan isasuase(n) sukka himpeha semmai sua [42] “Netsa ekitti napampinaita’i, mai nasuakka(n)!” [43] “Ne antapusen nappunnikkunta’i, supai ne wihnu tokwainku nekkata’i!” mai sua. [44] “Siten nemenee supai kai ne sumpana’ainta’i!” [45] “Usen antapuse ne namap*ai*kwakka(n),” mai suten; Itsappe sua!” [46] Itsappe suten oyosen taka hinna isahannite(n), mai yekwikkante(n) [47] Suten supai sukkuh himpeha pitepiteme aikka waahuuppitta sukka u ta’utanna. [48] Akka waampo’ampa tsakkwainna atekka, wihnu [49] Penni ta hanniku kepataanti. [50] Kepataan sute(n) u tsatsiyuwenna sukka waattsippeha. [51] Sunni yekwippuite(n), suten wihnu soonti hannise wihnu tokwainku uma napampin*ai*nnu. [52] Saikka antapus nappunninnu, pem pampipa u hannise. [53] Suten wihnu, Pia Po’naih semmai u niikwi: “Ennentsa napunni sakwa’ihku napunni kepateente(n) pampipainte(n), hoo!” mai u niikwi. [54] Suten wihnu, suten nemehka pitehkwenku, sunni nap*ai*yahkante(n) kepataanten pampipainte(n). [55] Suten wihnu, suttun nemema’i nekkakkinna. [56] Attun nemema’i koonika(n) nekkate(n) sukka nemi aikka hinna natsa’ainken nuun teasen nuahteten. [57] Nanah antappunku nemenee nekkayu. [58] Suten wihnu, Itsappe sokka pemma pe nekkata’iha u tu’ata [59] Nemema’i wihnu sunniku nekkayu [60] Tsaan neesunka! Aiten nai’yanneen u puikkante(n), semmai u suankennu u pampipaihki kepataan. [61] “Hakai tuipittsi!” mai u suankennu. [62] “Aisen tuku anta tepitsi tuipittsitti hakanai pitepiteme?” mai u niikwi. [63] “Suttukkuh napampin*ai*kante(n), wihnu antapuse(n) nappunninnu!”

[18] “From this moment on, we promise to listen to the whole story this evening!” [19] They’d say, “‘Yes!’ and (would) keep saying ‘Yes,’ over and over again,” (to encourage the storyteller) . . . [20] (Then the story began):--- Coyote was walking along through there, walking, walking . . . [21] He was walking towards them, his feet were sore; he was really exhausted (from so much walking.) [22] So, after one day, he gathered all the animals together. [23] When he gathered them, he told them:” Now, we’re all going to travel to the warm lands.” [24] “That’s where we’ll go now; that’s where the people are lighting campfires. That’s what we want!” [25] “Let’s go steal that fire!” said Coyote. That’s what he said! [26] “Yes! We agree!” the animals answered him. “Yes! Indeed!” [27] So, Coyote was urging them; he was chiding all of the animals. [28] So, Coyote was urging them; he was urging Packrat, also Stinkbug and Porcupine too; he urged them all. [29] So, they were going to go with him there, to the hot country! [30] So, he was going with his friends. [31] They traveled a great distance. [32] They were looking at the (strange) countryside as they went. [33] On their way, they trekked through many different kinds of scenery. [34] They all just looked so different! [35] So, they arrived in the mountains. [36] They arrived in the mountains; nothing grew there. [37] It looked as if not one thing was planted there. [38] That’s the kind of landscapes they were traveling through. [39] That was it; that’s where the village was—they had a big fire going. They came to where the people were. [40] In the hot country, that’s where the people lived. [41] So, Coyote immediately began scheming and plotting; that’s how he thinks. [42] “As for me, I’m going to disguise myself!” he thought. [43] “When I disguise myself, I’ll be ready! I’ll easily dance with the people!” he thought. [44] “The people won’t recognize me.” [45] “(It’ll be because) I’ll be wearing a disguise,” So, Coyote thought (to himself). [46] “Coyote does everything deceitfully,” that’s what (the storyteller) said. [47] So then, he arrived there, at a place where found a lot of those cedar trees. [48] He (set to) peeling off the cedar bark. [49] When you work with these, they are long (strips of bark). [50] You tear it off the cedar bark in long strips. [51] After looking at what he’d done, he thought he had enough to make himself a wig out of them. [52] He looks very different with it on his head. [53] Packrat said to him: “Hoo! You really look different with that long hair!” [54] Then he arrived at the people’s place like that, with his new long hairdo on his head. [55] So then, he started dancing with the people. [56] He danced back and forth in a circle, moving there along sideways with the people. [57] The Indians dance in different ways. [58] So then, Coyote had to find someone to dance with. He found one. [59] That’s how he was dancing with the people. [60] He felt good! The girls were staring at him, thinking admiringly about his long hair. [61] “What a handsome young man!” they thought (to themselves). [62] “Where could this beautiful young man be from?” they said to him. [63] “He has a wig on; he looks so different!”

[64] Suten wihnu, Yehnettsiha, “Neme aiten ekittsi antapittsinee sukka u kwasunai’yu. [65] “Suten tepitsaa(n) wihnu napunni!” U nasuyaka(n), suten wihnu. [66] Pisuppe pottsikkinnu nanah tepitsaa(n) neesunkannu, nanah yahnainte(n). [67] “Nuuma’i tsaa(n) nappunninnu,” mai utii niikwi. [68] “Supai wihnu, kai kia naketsa tepitsaan napunni,” mai teasen. [69] “Anta teasen,” u niweneh. [70] Wihnu, kai uteema nankasuannu, nanah uteekka wihnu, tui pitsi tiyaihkante(n). [71] Nemema’i nekkate(n); nekkate(n), saikkah nanah . . . napuika(n) nekkate(n) aiten, tapai ta maakka pa’in to’innuki kia. [72] Sunni utii nayekwinku. [73] Suten wihnu, peaise u napuihkikka(n); Itsappe, sukka, neaitenna; un kemmaten, naakkittse, wihnu. [74] Aiten waihyante(n), wihnu suten. [75] Aikka uten kottoppeha tepitsi, tepitsi pianku waihyanna, suten wihnu. [76] Sukkuh kemmat(en) nekkakkinte(n). Naakka seakkente(n) [77] Atakku kepataante(n) wihnu un pampinaihkanku saten wihnu, kunamanku kukkukate(n)kku! [78] Saiten wihnu, u napampinaippe waihyatteki! [79] U waihyakkwenkka(n); suten wihnu, Itsappe sukkuh wenneku. [80] Sakka pem pampi waihyanku, aten wihnu, tsaan napuihkan! [81] “Saiten tuku Itsappe! mai pemme u niikwi. Saiten tuku Itsappe! Napampinaihkanten!!” [82] “Tui pitsi napunni!” mai. [83] Wihnu, sottun naakkise suddun uten kunai pemme uten, kunai pemme, yaakka(n). [84] Uten kunai yaakkise, aten wihnu . . . [85] Saipunten toyapiten pemme maapahku. [86] Saikka pia toya han-nikanku, sattun pemme sukka uten kunai tettekakwese, sapun pemme suten Itsappenee, pemme pen haintsehnee suten wasepenee sunni nayekkw. [87] Suten wihnu, neme utii mi’anku uten pinnaise pemme topo’ihkan! [88] Suten wihnu, sukka upitaan nahakkinten pemme utii ta tsaihku! [89] Sukka sappai wihnu Pisuppeha; Pisuppe kai ketta nahaten! [90] Kai ketta kuhnaiwaiten! [91] Sukka pemme wihnu upa naakkise, u tsaiikkan! [92] Sukka tea Yehnettsiha teasen pemme sunnise meekku! [93] Suten taka pennen Pia Po’naih pennen tepitsi kettattse kuhnai’yu! [94] Suma’i Itsappe pewehma’i kettattse kuhnai’yu. [95] Kettattse kukuhnaiten wihnu, sakka peweh u maapami’a saikka pia toya. [96] Suten wihnu, nemenee teasen pemme suakkuse; suten wihnu nemenee ketta nunutaakwenten. [97] Utii ta tsaihan peaise! [98] Suten pemme wihnu, sawa’ihku tukuppennee(n) to’imi’aten nutaami’aten suten pemme peaise kwahyookku. [99] Suten wihnu, Itsappe sukka pemme kunai . . . waihyanti . . . sukka, ate(n) un napampinaippe; sukka pemme Pia Po’naih mante u tsawihku. [100] Usen, u yaakkuhnaita’i mai u nimmeehkanten. [101] Suten wihnu, nemenee sukka wihnu Itsappeha pemme peaise kai tapu’i u naakkihkan pemme uma pemmen tsai! [102] Sunnikku pemme sukka u tsainnu sukka; Itsappe tsainnu; suten Pia Po’naih penne kettase neesunkasehkanten, nanah sattun mananku kuhnaimi’a. [103] Sukka kunai saikka suten pe saappehkuppeha tenoohkakhwan; suten wihnu, sattun kuhnaiten, kuhnaiten. [104] Saikka wihnu, nanah antappunti puimi’aten nukmi’aten [105] Saiten pentun un kuhnainna nanah antappu napunni . . . saiten. [106] Himpehkapai suten kuhnaimi’aten, himpehkapai; wonkokapai naakku mi’aten saikka; aikka teasen himpeha tepahuuppitta suwa’ihku suten kuhnai’yu. [107] Suten wihnu, saakuhte, toyamante toya mi’aten – kai hinna penka seakkannenkateten.

[64] Then Porcupine said, “Nowadays, different tribes wear that as part of their regalia.” [65] “He just looks so good!” They were coveting him, desiring him. [66] So then, Stinkbug was hopping around, feeling very good and just laughing. [67] “My oh my! He really looks good!” he told them. [68] “But then, he doesn’t really look all that good!” (some) said that too. [69] “He’s different too!” they said to him. [70] Well, he ignored them; he was just really so handsome. [71] He danced with the people; he just danced and danced there . . . he danced until the sun rose high (in the sky). [72] That’s what they were doing. [73] It was already dawn; Coyote was there where the wind was starting to blow, right at the edge (of the fire). [74] It was really blazing up, that (fire). [75] It was really blazing up there, the flames were really very tall then. [76] They must have been dancing too close there (to the blaze). [77] The long hair came right next to the flames and so it caught fire! [78] And so, the wig started to burn! [79] The flames scorched him but Coyote just stood there. [80] His hair was ablaze and so it (the firelight) revealed him quite clearly (to everyone)! [81] “That must be Coyote! That must be Coyote!” they cried out to him. He’s in a wig disguise!” [82] “He’s that handsome young man!” they exclaimed. [83] Then, he came close there, very close to their fire, to their fire, and he grabbed it! [84] He’d grabbed it! [85] He took off up into the mountains. [86] Up into the tall mountains (they went); they’d stolen the fire, Coyote and his gang, his animal friends had! [87] But then, the people were (chasing) right behind them! [88] And they caught the slowest one of them! [89] It was Stinkbug; Stinkbug didn’t move fast enough! [90] He couldn’t run fast enough! [91] They came up on him and caught him! [92] They did the very same thing to Porcupine too! [93] Packrat was the only one who was running fast enough! [94] Both he and Coyote, both were running (really) fast. [95] Both were running speedily up there into the tall mountains. [96] Those people were fast too; they were running fast too. [97] They’d almost caught them! [98] They were running straight up the slope; they were getting very tired. [99] And so, Coyote took the flaming wig and tossed it over to Packrat. [100] “That’s the one who’ll run with it,” he decided. [101] And so, those people ran that Coyote down when he was giving out and they seized him! [102] When they did that, though they caught Coyote, Packrat was still feeling strong and he kept on running far up. [103] He place the fire inside his belly to carry it there and ran and ran (as fast as he could) up there. [104] He was just so odd; he kept looking at things as he ran. [105] He was running through the different terrains there, they were looking odd. [106] He was running through all sorts of areas like the pine forests, the pine nut groves too, on he ran . . . [107] A long way into the mountains (he went); to where nothing would grow.

[108] Suten wihnu, Pia Po'naih sokkuh pitenpitekwan. [109] Kettan kuh-naiten! Sukkuh penka penne naakkanenka. [110] Suten wihnu, kunai peaisen penni pe saappehkuppa tenoohkankanku peaisen tuukimi'aten! [111] Eeihatte suten pemme kuhnaiten saittun to'ikkimi'aten, hee! [112] Suten wihnu, u kuh-naiku, saten wihnu, u kuna tuukimi'aten. [113] Suten wihnu, sookuh pitenpitekwese, pe sappehakuppa pen tenoohkanna, sokopa uteke pitehkwese wihnu, uma napukkinna, u pukkiten; wihnu suten, waihyatteki suten wihnu, aika nasite teteintetssa huuppitta soon uman ta po'akkiten u ta watsippeha teasen [114] Suten wihnu, kuna waihyatteki. [115] Waihyatteki; suten wihnu, pianku waihyanna. [116] Suten wihnu, ooyokus(en), suten tsaan neesunka'a. [117] Aisen teasen tuku waseppitma'I [118] Waseppitta, sukka pemma yu'aihta'i mai suten; nanimmeehkanten, suten. [119] Sunni pemme nayekwinnu. [120] Suten wihnu, sikka wattsewinna ikkuh, sukka. [121] Pentun pemme mi'ata'i pemme hanninnu. [122] Wattsewitenikku po'i kwakwappeh. [123] Suten wihnu, usen pentun uten pipus pentun uten nutaata'i. [124] Suten wihnu, uten huttsitti, semmai utii niikkwi: "Pemme ekisen tepuihkan?" [125] "Tammen natekwinnappe saiika man katsukatsunka nahakinna!" [126] "Pemme ekisen tepuihkan?" mai teteieppetee niikkwi. [127] "Haa! Hoo!" mai niweneh, teteieppetee. [128] "Usen wihnu! Saikka peaisen un katsuka naakkukka!" [129] "Uten natekwinnappe peaisen neme semme u nihakki'yu." [130] "Kaan kwaisi yukwamitto'i." mai (kaan kwaisi kwai'hku). "*That's the end of the story!*" un kakuttsi utii niweneh.

[108] So then, Packrat arrived home (with the fire). [109] He was a fast runner! That was where he used to live. [110] The fire he carried inside his belly had nearly gone out along the way! [111] He'd run for a long time up there, uphill and downhill (through the mountains)., haa! [112] And so, as he ran, the fire kept sputtering out. [113] And so, when he got home, he placed the fire he'd carried inside his belly on the ground and then he blew on it. It started to flare up. He added many little chips of a wood bark tinder to it and blew again—it was that bark. [114] The fire started burning. [115] It started burning; then, the flames got bigger. [116] Then they all felt good. [117] The animals must have (felt good) too. [118] The animals, they said they were going to warm themselves with it; that's what they decided to do. [119] That's how it was done. [120] So then, they divided it (the fire) into four parts here. [121] They cleared a pathway where they were going to go through. [122] In the four (cardinal) directions, there lay four paths. [123] So then, they would back along those (paths). [124] So then, their dear Paternal Grandmother asked them, "Are you still awake?" [125] "Our story is coming to its end here!" [126] "Are you still awake?" she asked the kids. [127] "Yes! Yes!" said the kids. [128] "That's it then! It's already at the end!" [129] "A 'story' is what the people used to call that." [130] "The rat's tail broke off! That's the end of the story!" their dear Maternal Grandmother said to them,

Great Basin Round Dance Songs

Sung by Helen Timbimboo, Northwestern Shoshone elder

Song One (Track 1)

Dame guchu-n mungu dongwinjudat, dongwinju duduk Our cow grazing, grazing
Bavumba, bavumba, bavumba baiyininiginah Clear water stream flowing over rocks

Haiyuwainde The end of the song

.

Song Two (Track 3)

Damen doiya bai bagina havegin Our, mountain, above, fog, lying while moving
Bagina bagina bagina havegin Fog, fog, fog, lying while moving

Haiyuwainde The end of the song

About the Book

The *Coyote Steals Fire* children's book project began in January 2003. For six months, members of the Northwestern Shoshone tribe met intensively at their tribal center in Brigham City, Utah to learn writing and illustrating techniques from book art specialist and artist Tamara Zollinger and writer and editor Shari Zollinger. Members of the tribe selected a legend from the So-so-goi tradition, adapted it, illustrated it, wrote the sections on heritage, and created the book you are holding. Every page was a collaborative effort of all the hands involved in the project.

This is the second time Tamara Zollinger has collaborated with Native tribes on a book arts project. Her first collaboration was with the children and teachers at Ibapah Elementary School on the Goshute reservation. Together, they wrote and illustrated *Pia Toya* (2001).



This is a list of everyone who contributed to the book:

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